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Freedom, Fellowship and Character in Religion.

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Editorial.

MES MARTINEAU says, "The dom of God *is* within us. In the cy of every soul there lurks, ng the things it loves and ven-s, some earnest and salient point, ice a divine life may be begun and te."

IE official representatives of the ionary work of the denominations offer in evidence of a great ionary cause, the fact of con-ous calls for money,—the cry for ionary help expressed *in dollars ents*. But this may be a symp-of the very reverse. A society e *chief* gift to a cause is money always find it hard work to find noney. If there are no inspiring s in the missionary field that men and communities to help selves, inspire noble *independence* r than to propagate dependence, noney they ask for will be one fetter, every dollar will be a nail ie coffin that is to hold lifeless gs. A lust for churches, the tion for statistics, a deceptive in organization, whether the s are ripe for it or not, whether is local material adequate to in it or not, may do much rds extinguishing the nobler pas-or souls, the thirst for ideas, and a faith in the intangible and unorganized "Word" which has always been the prophet's stock in trade. The managing prudences with but little steam on hand may easily create too much machinery,—far more superintendence than prophecy. We cannot raise money by scolding folks or by begging and teasing, let us work so that we will generate disinterestedness by contagion.

IT is a delight to listen to the voice, no more heard in the old West Boston Church, in the *New World* for March. And here, as always, it is a singing voice and from the heights. Dr. Bartol's theme is "Cosmopolitan Religion." "The mind is captive in every creed. Cosmopolitan religion is a reality and a refuge, to which from all synods we may flee. 'It is not a revolt, but a revolution,' said his minister to Louis XVI., of the French uprising in the Paris streets a century ago. The split in theology is fundamental, and portends entire and lasting change, as did that sack of the Jewish temple, which left not one stone upon another. Only by hospitality to every creature can we be guests ourselves in the new temple, 'a house not made with hands.'" Dr. Bartol's own service towards the fuller coming of this cosmopolitan religion has been very great. Always distrustful of organizations and himself not working easily in them, his word has been on the side of the spirit as against the letter in every religious communion. For a generation past he has been, perhaps it may be said with no invidiousness, the spiritual seer in the Boston pulpit, certainly in the Unitarian portion of that pulpit; and he is to-day the most prophet-like figure to be seen upon the streets of the Puritan city. The writer of this note speaks from a gratitude yet fresh for this man's noble ordination sermon upon "Emphasis in Religion." This latest word is but a variation of the same high theme.

NOTHING has happened for a long time so complimentary to the city of Chicago, so encouraging to representative government as the calm but determined and altogether noble uprising of the best citizens, irrespective of parties, church or race to demand for next year a city administration that will be conducted on the most advanced principles of business methods and non-partisan service. And it is gratifying to know that the newspapers led in this matter. Without their help the ticket headed by S. W. Allerton, a man given to business and not to politics, and supported by a campaign committee of which Lyman J. Gage, our banker philanthropist, the man who shows how wealth may ennoble, would have been impossible. All the papers in the city are supporting this "Citizen's Ticket," except the *Times* which is owned by the rival candidate, Carter Harrison, himself a gentleman, made for larger things and for better methods than those he pursues. If the hopes of this citizens' combination are even partially realized it will be a greater triumph for Chicago than the World's Fair, or, better say, the greatest triumph of the World's Fair. Greatness produces greatness. It will be another illustration of George Eliot's saying, "The greatest reward of doing one good deed is the added power to do another."

THE transient and the permanent are as much to be considered to-day as ever. Parker hit on the right distinction. It was an arraignment that went home. The formalists of his day found themselves in an embarrassing position. They were sticklers for religion *par excellence*, but, alas! after all they were discovered to be zealous only for the transient, the letter, the form that killeth. The great permanent hope of humanity, the abiding reason that demanded steady recognition, the persistent truth that could not be silenced and ought not; the love that consecrated all hearts in fellowship, the freedom that liberated all souls to expand and bring all human hopes, aspirations, longings, "full circle" and dominant everywhere for good; these underlying, permanent forces of our wide humanity were distrusted, discounted, berated and hid from view. Creeds, dogmas, words and phrases, these blinding and blinded formalists marshaled to the front and bid them in the name of religion speak for the soul. With what wise airs and dignified mien they outlined their protests of horror and despair because an Emerson or a Parker, forsooth, tore away the illusive and the transitory and declared for the permanent, onflowing soul, with its ever new interpretations, its assurance of a to-day's life and potency. Looking back on the scene they now might see clearly the force of Tennyson's familiar lines,—

> Our little systems have their day,
> They have their day and cease to be.

But the same class take no heed of the warning. It was true of the past. But not of this hour. They sing and shout, "Our little systems are for aye!" and denounce or "regret" whatsoever contradicts. The transient shall be the permanent, they insist, and woe to them who say them "nay."

But all is doomed now as heretofore that builds only on forms and phraseology, on names and past revelations. There is always a new age, and a new protest, and ripe enough is the present time for revelations of its own, for less trammeled ways, for broader meanings and wider fellowships.

The "Unitarian" Name.

We offer to our readers this week an exceedingly rare and valuable contribution to the discussion of the problem, indicated by the above caption. We beg of our readers to read with deliberation, and ponder with unprejudiced mind, the arguments pro and con.

First, we commend the thoughtful and high plea of our young brother from North Carolina, found in the sermon department. His dream has been the one which, for the most part, has lured the workers in and for UNITY these fifteen years. It is of a Unitarianism that would forget its theological controversies, that by some sort of evolutionary transformation will change the dogmatic root of the word—"*Unit*"—into the ethical and humanitarian root-word—"*Unity*." This change transforms the old theological term, "Unitarian," representing primarily a doctrine concerning the nature of God, into the new word, "Unity-arian," made rhythmical—Unitarian—carrying with it primarily a suggestion of the solidarity of the race, the kinship of men, the doctrine of universal brotherhood, suggesting rather than demanding, the thought of God indicated above. There is much that is alluring and inspiring in this conception and hope. We gladly and gratefully acknowledge its beneficent sway over our life, and our young brother, Saunders, pleads well for it.

Next, we commend the article of Mr. Dole, reprinted from the *Free Church Record*, in which he holds up another ideal. An open church, untrammeled in its name by any disputatious traditions, a recognition of the new ground of union presented by the new basis of thought and work which has come into the world through the new and surprising doctrines of evolution and democracy. This is a dawning ideal which promises to become so large and bright as to make insignificant and unworthy the old lines that have kept apart the children of reason by the words, "Unitarian," "Universalist," "Trinitarian," "Christian," etc. It would seem that the demand for this church is a pressing one, and its crystallization, in some elastic way, is imminent. Witness the growing tendency towards Independent and People's churches, the difficulty with which the Universalists hold their live men in leash, and the humiliating tardiness, reluctancy and timidity with which *organized* Unitarianism, outside of its parish organizations, recognizes the undogmatic and ethical basis of church life, fellowship and work. The continued anxiety concerning the theological content of the word, Unitarian, the gentle compromises in the interest of harmony at the cost of clearness, the greater desire for peace within its borders than for a fervor that will preach its gospel to every living creature, the unwillingness to "trust to free thought and to trust it everywhere," and to organize upon it.

This Free Church ideal, the Liberal Church of America, has also found lodgement in the heart of UNITY. To the furtherance of it we have dedicated these columns.

Concerning this idea, one of UNITY'S staunch and faithful contributors, one of the leading ministers in America, writes:

> "As for your Free Church if what you are after is *something to be called* "the Free Church" I am not with you there. I want a Free Church Invisible: all the churches so free that we can pass from one to the other without knowing it, exchanging ministers, exchanging ideas, but each cherishing its own traditions of nobility and shamed by its mistakes and follies into better things.

The trouble with our brother's dream is, it's more impractical, strained, and far-off than the dream of the Free Church. When that free exchange he speaks of is realized the Free Church will have come, and the greatest obstacle it will have to overcome will be the "*traditions*." So many of those he would cherish are of the pugnacious and outgrown kind. The barriers once were real, now they are not. Why not begin by admitting this? Why keep up

the costly machinery so expensive in money and in men to perpetuate perfunctory and old-time distinctions?

"Build Thee more stately mansions, oh, my soul!"

Lastly we call attention to the following most significant letter which is by far the most decisive, distinctive and authoritative expression of the convictions upon this subject that has reached our shores, from one who is acknowledged as one of the master thinkers of the age, the most revered, living leader of thought of the Unitarian fellowship. He who, by common consent, forms one in the great quartet of the Liberal religious thinkers and leaders of the age, viz., Channing, Emerson, Parker, and Martineau.

The letter came in response to a request from the local chairman for suggestions concerning the program of the International Congress of Unitarians to be held next September, in Chicago, in connection with the Columbian Exposition.

35 GORDON SQUARE, LONDON, W. C.,
Feb. 24, 1893.

REV. JENKIN LLOYD JONES:—*Dear Brother*:—The date of your letter, as it lies before me, fills me with self-reproach for my delay in answering it, which is due in part to pressure of pre-engagements, but really more from the overwhelming vastness of the questions which your program raises. So considerable is this last difficulty, that I find it impossible, within the limits of a letter, to plead my own excuse for offering no suggestions in support or in possible amendment of your scheme of discussion. It may slightly indicate the nature of my disability if I confess that, Unitarian as I am, I have always sympathized with Channing's aloofness from any organization of Unitarianism as either Church or Philosophical School. Its doctrine of the Divine nature, as opposed to the Trinitarian, appears to me wrongly chosen for the center and designating term of an articulated system of faith and thought; being compatible and having historically been combined, with Materialism and Spiritualism, with Necessity and Freewill, with Pessimism and Optimism, with the finality of death and with Immortality;—all of them matters far more near to the human heart and operative in human character and life, than the theory of distinctions or no distinctions within the Divine nature. It is the *anthropology* of the orthodox,—their doctrines of the *Fall* and of the *nature of sin*,—that demands their Trinitarian *theology* as a means of escape by Redemption from the horrors they have presupposed. But a Trinitarian theory of God does not, in itself, imply or suggest, inversely, any such doctrine of Man and his Sin. Again and again it has been held,—or, at least, its equivalent,—by speculative ontologists Platonic and Christian, in conjunction with ethical and eschatological interpretations of human life altogether at variance with the Church notions. Nothing, in this respect, hinges on the difference between Unity pure and simple, and Unity with a plural interior; so that from this point no coherent system of thought can be derived in regard to the moral and spiritual life of individuals and societies, and no beginning be made of permanent communion.

With this feeling (which leaves me painfully alone) I am disqualified for membership on the Advisory Council, and obliged to be content with the position of a distant observer of your unparalleled assembly of peoples and religions. The more completely your splendid hopes triumph over my reluctant scruples, the greater will be my joy.

I am, with brotherly affection,
Very sincerely yours,
(Signed) JAMES MARTINEAU.

The Goal.

In yonder distant height
There is a star.
And Knowledge leans her ladder thither;
And Love doth lean her ladder there,
And there, and thither only,
The mind and heart of man
May meet the goal for which they well aspire.

PERRY MARSHALL.
NEW SALEM, FRANKLIN CO., MASS.

Andrew P. Peabody, D. D.

The death of Dr. Andrew P. Peabody has removed from the Unitarian ranks and from a wider field a prominent and interesting figure. In his own fellowship he seemed, beyond any other minister, to stand as a connecting link between its present development and its early organization. He was graduated at Harvard College in 1826 at the age of fifteen. In 1833 he became minister of the South Parish church in Portsmouth, N. H., and continued in his pastorate until 1860, when he was called to the Plummer Professorship of Christian Morals in Harvard University, as successor of Dr. Huntington, now bishop of Central New York. By virtue of his professorship he was also preacher to the College. In the class-room and yet more in the college pulpit, and even yet more in private and personal intercourse, he won and held the confidence and most affectionate regard of the students, as the writer of these words can testify from direct knowledge and experience. In whatever perplexity or trouble, the student could go to Dr. Peabody and was sure of finding in him wise counsel and, if need were, the way to yet more substantial help. He treated the young men with a courtesy and consideration that put them in return on their best self-respect as well as respect and love for him. A whole generation of graduates bears him in grateful remembrance to-day.

From 1852 to 1865 Dr. Peabody was, in addition to the many duties otherwise devolving upon him, editor of the *North American Review*, a position which he filled with marked ability and efficiency. He was a man of great literary attainments, an omnivorous student, and with a capacious memory in which he seemed to carry easily all that he put into it and to have it always conveniently at call. His personal reminiscences of earlier New England worthies were delightfully interesting. Theologically he was conservative, in this respect standing on the extreme right wing of the Unitarian fellowship. Probably no other minister of that fellowship has preached so often and with such cordial welcome in evangelical pulpits. This, however, was probably not due solely to his conservative theological views, but to his recognized prominence in the field of educational interests in general, and to the fact that he was so little of a controversalist, at least for the last thirty years of his life. He was always heard with interest, for the man and the scholar were recognized behind the voice. In these later years he was heard with especial interest on those occasions which now and then brought him before our larger Unitarian gatherings; for the voice of an earlier time seemed to speak through him and to bind the present to the past. His personality had a distinct flavor. He has often been spoken of as a "Channing Unitarian"; and such he probably was, if by this phrase of twofold application it be meant that he held in the main those views of Jesus and the Bible and Christianity which Channing held for the most of his life and, perhaps, to the day of his death. But his was a different order of mind from that of the great leader of the early Unitarian movement in this country. Dr. Peabody doubtless surpassed Dr. Channing in the extent and variety of his learning; but he had not the latter's native insight and gift of prophecy. It is these that make and mark leadership in religious movements and date new eras in the history of human faith. The scholar is made; the prophet, like the poet, is born. Without a grain of disparagement towards those whom many among us to-day, by way of approval and praise, love to call "Channing Unitarians," it is to be said and seen that the true line of inheritance is indicated by the spirit and not by the letter, and that they are in the real apostolic succession who continue in the direction of the march, rather than they who would make a permanent city of the night's camping-ground where the dead prophet breathed his last. But this is a digression suggested by the phrase, always twofold in its application, as we have said. It is meant in no criticism of Dr. Peabody's particular theological attitude—an attitude which he honestly held and which was native to his temperament, and to him justified by his own study and scholarly thought. We speak rather in criticism of those who use a twofold phrase with a partial application. It is a grateful satisfaction, looking back to our college days and feeling our indebtedness to the pulpit word and to the personality of the good and distinguished man and minister who has just passed from us in the fullness of age, to pay our personal tribute to his memory, and from a distance to lay this flower among the many that will cover an honored grave.

F. L. H.

A Cambridge Letter.

DEAR UNITY:—As I write, the sun is flooding my little room with a warmth and glow it has not known before this spring. Outside it is melting the snowdrifts and stirring in some subtile, unexplained way the hidden forces that will soon make themselves everywhere evident in reddening bud and springing grass. It seems no unfitting symbol of the vigorous, strength-giving personality of the man whom Cambridge has loved and honored long, and who is to be buried to-day. At twelve o'clock Appleton Chapel will be crowded with those who long to express in some way their love and gratitude to Dr. Andrew Preston Peabody. It would be presumptuous for one to write of him who knew him so little as I did, but at least I can tell UNITY, what I had hoped to tell him, a word that seemed to me as I heard it, one of the sincerest, most unconscious tributes ever paid to a teacher of morals. Dr. Peabody was especially interested in the Peabody School of this city, one of our public grammar schools which was named for him. The school desired a portrait of him and asked him to sit for one. He consented on condition that it should be his gift to the school, and the result was a very satisfactory and impressive portrait. A few weeks ago the formal presentation was made. This proved to be the last public appearance of Dr. Peabody and the words he said at that time were his last public utterance. A boy of my acquaintance was greatly interested in all the proceedings, and told of the morning's happenings with eagerness. Sometime later his brother did some little teasing, vexing thing that would ordinarily have irritated him, but, *mirabile dictu*, instead of the quick word, came the slow, serious remark, "Well, I guess if you'd heard what Dr. Peabody said to the boys this morning, you'd feel as if you never wanted to be mean again in all your life." That was exactly what he did for many. He made them feel that they did n't want to be mean. He never knew how his direct word shaped two entire years of my own life, leading it in unexpected and helpful ways, and if he did this for one who came rarely under his influence, what must he have done for others! He was a part of Harvard University itself and the love of the students for him is well known. He came here when the student's life was hard and all the conditions primitive. The only public conveyance into Boston was the two-horse stage-coach making two trips a day, and Cambridge was the rural village that Lowell has described it. He graduated in 1826 and his reminiscences of the men who were associated with the university sixty-five years ago are most interesting. His long service to young people, to the university, to Cambridge, to the denomination which he honored and elevated, to liberal thought and loving fellowship everywhere, cannot be forgotten. He will be mourned long and sincerely and his place cannot be filled.

E. E. M.

Men and Things.

A FRENCHMAN has lighted a coupé inside and out with electric lights from storage batteries. An American proposes to light towns with electric lights elevated in a baloon made of thin aluminum. In South America electricity is extensively used in tanning processes, and its cities are becoming brilliantly illuminated with electric lights.

SUCH traditions as the following form a precious legacy to the children of the present generation. They deserve to be perpetuated. "Passmore Williamson, once the president of the old-time Abolitionists' Society, is still living and giving the people of Philadelphia the benefit of some of his wonderful experiences. Among other things he brings to mind a very exciting trial. A fugitive slave had been arrested upon Pennsylvania soil and thrown into jail in Philadelphia. The society's officers immediately made every effort to have the unfortunate negro released, and when the day of the trial arrived the court-room at Independence Hall was crowded with an unusual gathering of spectators. Many of the best as well as most fashionable ladies of the city were among the audience. The case was a bitterly-fought one, and the attorney for the slave-owner, a noted jurist, lost after a memorable struggle. The trial lasted all day and extended through the night but, nothing daunted, the ladies remained at their posts until next morning, encouraging the defence till victory crowned the cause.

HERE is another way of trying to do a good thing, viz: reducing a mighty evil. An interesting experiment is to be tried at Union Springs, N. Y. A committee of prominent residents, including the Episcopal and Catholic clergymen, is to assume the exclusive sale of liquor. This committee has published the following statement: "We will allow no man to pay for another man's drink. We will permit no drunkenness nor any approach to it. We will allow no one apparently under the legal age within our doors. We will sell to no man if by the proper persons we are forbidden so to do. To certain other persons, the names to be passed upon by a majority of the committee, we will not sell at all. We will not sell spirits in larger quantities than a single glass, except on a physician's order, and on all such sales we will keep a record. These and such other wholesome rules as from time to time we may deem desirable we will enforce. Our entire profits, which will be large, will be handed over as frequently as possible to the town authorities, with the understanding that they will be used for the purpose of reducing the taxation of the town."

THE following shows the skill of American engineers although it would be well to remember that this clipping is from an *American* paper. "An accident occurred on the Big Four system near Terre Haute, Ind., October 27, last, when two trains collided and wrecked the bridge over which they were passing. This had a span of 12 feet and was forty-two feet above the water which was twenty-two feet deep in this place. The bottom of the river was filled with the wreckage of two engines, several cars and their loads of freight, and the iron bridge, yet in two days a trestle had been put up solid and strong enough to allow all the traffic to be handled without delay until an iron bridge could be built in its place. For the second illustration, the Moenchenstein bridge failure in Switzerland in June 1891, is quite applicable, since its details will hardly have faded from the memory of persons interested in bridge and railway affairs. This structure was 138 feet long and only about eighteen feet above the very shallow gravel bed of the river it crossed. The accident occured at 2:30 p. m., June 14. By June 19, the combined wisdom of the railway, canton and national military engineers on duty had decided that a wooden truss bridge would be the best means of carrying a temporary track across the stream, so a very pretty park of wagons for field telegraphy and general engineering work was brought up, houses built, and in about two weeks train service was again resumed. The difference in time between two days and two weeks is a sufficient indication of the skill and common sense of our railway engineers."

Contributed and Selected.

An Answer.

friend? You say you do not understand
w I can claim such almost perfectness
ists in him whom you regard so less
an I? Yet if for you, from out the band
lesser men, he stood so nobly grand
he has done and does for me, confess!
uld not a higher kind of happiness
yours than yet has been? I see expand
are, exquisite bloom, where you discern
ly the leaves, mishappen, brown, and dull.
u seek for faults, while I with gladness learn.
st faults are wanting in the complete whole.
ee the finished structure, you the plan;
nd my ideal, you a common man.

ELMER JAMES BAILEY.

OCHESTER, N. Y.

What's In a Name?

There is very little in a name. All nuine men care for the reality, and e comparatively indifferent to what is called. Genuine men are willing accept an opprobrious name, if cessary, rather than to seem to deit the reality. Nevertheless, names e among the incidental things that rve either to commend a reality, or metimes, to create prejudice against Take for example, the title of a ok, or a poem. As every author ows, the success of the work,—ether or not it gets a reading, may pend upon the choice of a title.

It is the same with political names. hile the name of Washington comends a state as a good place to live, we can think of certain historical mes which would make perpetual proach. It is safe to say that a rty, however well-meaning, which re the name of Know-Nothing ould be foredoomed to death. The ct is, there are certain names that ithfully fit the reality, while other mes lead to misapprehension. We ould be sorry, for example, if a rticularly high-minded friend had be addressed as Mr. Trickster and e should almost despair of his apintment as a judge, or his election governor.

There are names also, that having d a history, can with difficulty be vorced from the facts of their history, so as to become available for scribing a new departure. The me *Orthodox*, or *Presbyterian*, for ample, has nothing in itself which ght prevent its use by a Society for hical Culture, but its history would most make it tell a lie in such a w connection.

Here now is the Unitarian name. e people who bear it have become customed to care much for reality d little for names. Does this name rve to help or hinder the spread of e reality? Does the name commend e thing or create some slight prejuce against it? I believe that the me Unitarian to-day stands someat as the name of Jew stood at the ginning of the Christian Church. e name of the Jew was dear to ose who held it, but it was a barrier others. The Christian movement s a growth from Judaism and ght have been still called by the l and familar name. But it would ve needed explanation whenever it s so used. It would have misled entiles who knew the history of the l Judaism but did not yet underand what this new Judaism was. e old name, therefore, would have en unfortunate for use in winning verts.

Now if one cares to look up the me Unitarian in any dictionary or cyclopedia, one will find that the me has acquired a historical sense t it would be at once necessary to plain the word over again in order to show what our modern generation are trying to make it mean. It stands in the dictionary for an old and unimportant issue; it stands for a narrow sect, and a metaphysical negation. It hardly suggests the wealth of the new wine which the new explanation would seek to pour into the old bottle.

All this, of course, is of little importance to broad-minded and earnest Unitarians, who, like our good friend, Mr. Wendte, know the reality so well themselves, that they can scarcely conceive of the state of mind of those, to whom the familiar name calls up anything different from what they are thinking of. But some of us also sympathize with those quite outside Unitarian traditions, to whom, for various reasons, the name Unitarian, if it means anything, calls up ideas of a dogmatic contest over brief texts, of a chilly meeting house, and a barren service, of a respectability without enthusiasm, of a rather complacant sect. What has the modern reality in religion to do with the mere brief phase of transition during the first half of this century through which Puritanism was cautiously feeling its way towards the light?

We have also in mind the increasing number of liberal persons and liberal churches, who are everywhere showing their heads like the young corn in the spring time. Some of them have been Baptists, Methodists, Episcopalians. Some have come into religion from the dusty road of Materialism. These independent liberals, who have worked out their thought simply by the motion of the Zeit-Geist in and about them, will never bear the name Unitarian. The new movement in America is too large already to accept what has been only the name of a sect. We are all looking for better union and co-operation among the best religious people. It it almost ridiculous that the new union, which is unlike anything that has ever been in the world, should be expected to march under what was once only the flag of a party albeit a useful and honorable party. The new movement deserves and will demand a new flag and a new name, unspoiled by the traditions of controversy.—*C. F. Dole, in Free Church Record.*

A Liberal Round-up in Chicago.

The somewhat ranchy headline above, merely means to intimate that finally the representatives of the various liberal movements in Chicago and near vicinity have formed themselves into a very pleasant social fraternity. At the last meeting representatives of some fifteen liberal societies of one kind or another looked each other squarely in the face across a well-loaded table at the Tremont House. A more miscellaneous company, theoretically considered, could not well be gotten together. There were Unitarians, Universalists, with one or two conspicuous absences, Independents, Ethical Culturists, and a representative of one of the current sentiments which sees no earthly use for ministers or churches.

Strange as it may seem, however, it was a very congenial set of men. Having peered at each other so long over our theological hedge-rows, or through the little end of our denominational telescopes, there was probably an element of curiosity, at least on my part, in getting a short range view of the other heretics. To be sure the points of theological contact were few and far between. But on the broad lines of humanitarian helpfulness, every man found himself in hearty fellowship with every other man.

It is curious to see, when men climb down from their dogmas, and get away from their denominational apron strings and meet on the plane of human sympathies, how much they have in common. The Ethical Culturist is no whit behind his other liberal brethren in earnest desire to help man. In fact his enthusiasm and deep spiritual insight into human needs rather discount some of us. Even our brother who thrashes weekly the old straw about the "superstitions of the clergy and the bondage of the church," was found to be a very warm-hearted, earnest-minded gentleman.

It is proposed that this company shall dine together every two weeks or so. There is no organization, no name, no officers except a secretary, and no formality. It is too early in the game to say just what this association of liberal men will accomplish of importance. No one supposes that it is the dawn of the millennium. No visionary has yet proposed that we abandon our individual beliefs and get up a new creed. Neither Thomas, Swing, nor Rabbi Hirsch have, I believe, made overtures to either the Unitarian or Universalist denominations, nor have I heard that the last named bodies propose to turn Jews or Independents. In fact of late there has thus far been a conspicuous lack of those utopian propositions for denominational unity which is the stock in trade of some, the denominational nightmare of others. And it may be authoritatively stated for the benefit of those in our own denomination, who might either fear, or hope, that some of us will pack up and move out of our denominational household, that there will be no desertions from the Universalist ranks. Seriously speaking, however, this social coming together of the various types of liberality in this western city may have no other result than to deepen a generous sense of fraternity and mutual respect; something worth doing, as every one will agree. Still there are some phases of this new liberal association which even at this early stage are, to say the least, significant, if not prophetic. There is a common feeling that without abandoning our denominational affiliations, or interfering with individual and local work, the time has come when the liberal element in Chicago must pull together on humanitarian lines. That in the face of humanitarian problems pressing for recognition and solution, our present form of guerrilla warfare is insufficient and uneconomic. Co-operation is the magic word of the century. Why not invoke its magic in the related interests of liberal humanitarian effort?

One cannot but hope that this statement may harden into some form of reality. Probably unity is out of the question. Each liberal movement hardened at the edges, will scarcely soften enough to coalesce in organic union. The word is *Confederacy* rather than union. But for the liberal forces in the face of modern social problems, problems of the most vital importance, to continue to fight much longer in isolated detachments is scarcely less than a crime.

This common feeling has begun at this early stage to take form. First it is proposed to discuss some important topic at each meeting, giving the discussion as wide publicity as possible. Second, arrangements for a banquet are underway as a means of extending this fraternity of feeling and interest to the liberal constituency of the city. Third, to arrange for a series of religious mass meetings, with possibly occasional concerts, on Sunday afternoons, at the auditorium or at one of the theatres during the season of the Fair. Here then is the first practical manifestation of the spirit of the Liberal Club.

It is premature to draw any conclusions from what has been done in so few meetings. It is not even certain that what has been outlined will be carried out in every detail. This much is certain, it is a step in the right direction. The logic of things is in the direction of the broadest possible liberal confederacy. The inevitable will sooner or later happen. A liberal confederacy is one of the inevitables.—*R. A. White, Pastor of the Englewood Universalist Church, Chicago, in March number of the Universalist Monthly.*

The Old Granary Burying Ground in Boston.

In 1754, a man stood with bowed head by the side of an open grave, while a black-robed minister pronounced the solemn service for the dead. When the last word had been spoken, the man turned sadly away and a few days after a modest stone proclaimed the love and reverence Benjamin Franklin had for his father. One blustering March day in 1770, an angry mob of men crowded this same inclosed plot of land. In place of the solemn stillness, fierce mutterings and loud threats were heard, and above the minister's low-spoken "Dust thou art," came the hoarse "Revenge," of the crowd, as the victims of the Boston Massacre were lowered into one grave. In a quiet nook of the same ground did Peter Faneuil find his final resting-place, leaving a lasting monument in the hall that bears his name. Hither came the bold patriot, Paul Revere, on his last ride, when the lips that had warned the startled farmers were cold in death. In the Hancock tomb, near the Park Street church, crumbles the dust of the hand that was the first to sign the Declaration of Independence, though it bid fair to be its own death warrant. The yawning cavern of an old tomb, near the center of the yard, contains the remains of Samuel Adams, whose memory is perpetuated by a magnificent statute in Dock Square. Nine august governors of the colony and the state rest here. Six learned doctors of divinity mingle their ashes in quiet peace, their knotty theological disputes at length settled. Wrapped in his ermine robes, Chief Justice Sewall reposes in the family vault.

Long ago all burials in the ancient graveyard ceased. Tall buildings, palpitating with commercial life, have hemmed it in. Paths there are none. Admittance there is none. Occasionally, a loiterer peers through the iron grating of the fence that sturdily forbids encroachments from the crowding world. It is the seal of a death, stamped on the teeming life of a great city; a vivid allegory, a striking contrast. Boston is unique in this feature; yet few Bostonians appreciate it.

A long time ago, there lived a man who had never been in Boston. At last, the proud moment came when he found himself within the great arch of a Boston depot. At the Tremont House, the autocratic clerk assigned him to a side room. "Now for the busy hum of city life," said he, as he jumped out of bed the next morning and looked out of his window. But before him stretched the dreary loneliness of the Granary Burying Ground. He promptly changed his abode to the Parker House, making sure of a front room. "No more graveyards, for me," he remarked. After dinner, he drew his chair to the window, for an idle moment. But hardly was he seated when the grim solemnity of the serried tomb-stones in the King's Chapel Burying Ground dawned upon his startled vision. "I will go to the Common, Boston's great play-ground," he said, in his desperation. In one corner of the Common he found a graveyard. He took the next train home!

But, after all, it is greatly to the credit of the city that reverence for the graves of their ancestors has proved stronger than commercial instincts. —*The Watchman.*

Church Door Pulpit.

Unitarian Religion and the Unitarian Name.

A Sermon Preached by Rev. Frederic W. Sanders, Before the Unitarian Association, Asheville, N. C.

For many years there has been considerable dissatisfaction within our fellowship of liberal churches in reference to the denominational name. Like all truly reformatory movements Unitarianism has undergone no little modification since its birth in America; and a large number of representative men within the movement feel that it has outgrown its name,—that inasmuch as anti-trinitarianism is a mere incident in the modern attitude of Unitarians toward religion, we ought not to preserve a name which has reference to the trinitarian controversy, when that which marks us to-day is *not* our opinion, or creed, as to this particular dogma, but rather our *freedom* from the thralldom of creed, leaving us at liberty to accept new truth whenever and wherever we may meet it. This is sometimes expressed by saying that the object, the controlling purpose, of our religious fellowship is to build up *character*, not to maintain a *creed*. We believe in progress in religious culture as well as in secular matters, and distrust our ability to formulate a creed *to-day* which can accurately express the conception of religious truth which will be ours *to-morrow*.

In accordance with this feeling it has been proposed that we abandon the Unitarian name (which seems to many to savor of a somewhat narrow denominationalism, or sectarianism), and adopt one which shall indicate the breadth and freedom of our fellowship, its freedom from "*isms*,"—such as the "*Free* Church of America." One of our churches on the Pacific Coast has recently taken a step in this direction. It has dropped the word "Unitarian" from its name, reorganized and now calls itself "The First *Free* Church of Tacoma," instead of "The First Unitarian." In the manifesto accompanying this action we are told that the church intends to continue to act with the conferences of the Pacific Slope, but that Unitarian*ism*, like all other "isms," savors of narrowness, and that therefore the church felt bound to give up the name. The new bond of union is as follows: "This society has for its aim the pursuit of truth, the exercise of love, the realization of moral ideals, and welcomes to its fellowship *all* persons, whatever their theological views, who may desire to join them. Membership, therefore, involves simply the signing of this bond of union and by-laws, the latter simply providing for the business management of the church, and no assent to any theological creed or statement of belief is required." The manifesto goes on to say: "Having adopted a basis of fellowship as broad as humanity itself, it is obvious that the denominational name 'Unitarian,' as yet unreclaimed from sectarian limitations, can no longer describe adequately the *un*denominational character of the church, planted, as it is, upon a foundation broader than Christian, broader than Unitarian, namely, *Human*."

Now, with the new *bond of union* of the Tacoma church, I have no word of fault to find. It expresses a noble purpose, which may well unite aspiring souls in a true church; and it is similar to the bond of many other Unitarian churches. Furthermore, while it seems to me entirely unnecessary that the name should be changed, I have no objection to the new one. Quite a number of Unitarian societies have similar names,—as those of Baltimore, Md., and Presque Isle, Me., which are called, respectively, the "First Independent Church" and the "First Independent Society"; Rev. Jenkin Lloyd Jones' church in Chicago, which has the beautiful name, "All Souls Church"; that of Aitkin, Minn., known as the "Aitkin Liberal Society"; that of Arcadia, Wis., known as the "People's Church"; that of Streator, Ill., known as the "Church of Good Will to Men"; and that of Baraboo, Wis. (organized in 1865), known as the "Free Congregational Society." "The Free Church of Tacoma" is a good name, and as long as it does not get confused with that narrow sect of Presbyterians, the Free Church of Scotland, which recently expelled Prof. W. Robertson Smith from its bosom because he would *study* the Bible, instead of accepting as gospel what his predecessors had said about it,—as long, I say, as the Free Church of Tacoma preserves its identity from confusion with this and other so-called "free churches," no harm is done. But the fact remains that "free" and "liberal" belong to a class of epithets so indefinite as to be frequently used in the most various connections; and therefore, as a simple matter of expediency, if, as seems to be the wish of our Tacoma brethren, it is desired that the *name* shall indicate the true *character* of the church, it seems to me that "Unitarian" would serve the purpose better than "Free" or "Liberal,"—which are sometimes adopted by Trinitarian Congregationalists, by Presbyterians, and by other *sects*. The present Andover School of Trinitarian Congregationalists are coming to be spoken of as "Liberal Congregationalists,"—a designation equally applicable to them, to us, and to our Tacoma friends; but one which, of itself, tells little of the principles of the church. "Unitarian," on the other hand, does suggest, to those who know *any*thing of it, a *liberal movement* in religion which has gotten *clear of* the *bondage of creed*.

It is true that one cannot tell a man's exact theological position from the fact that he calls himself a Unitarian; it is true that a few Unitarians—very few—regard the Bible—Old Testament and New—as a direct and miraculous revelation from God; it is true that there are probably a few within the fold of Unitarianism who are little more than Arians, looking upon Jesus as a supernatural being, but slightly inferior to God the Father, and that still others believe him to have been the Messiah, or Christ, foretold in the Old Testament. But it is utterly false that any of these views are representative of Unitarianism to-day; their existence within its fellowship is only an evidence of the breadth of Unitarianism, which, to quote the Tacoma bond of union, "welcomes to its fellowship *all* persons, whatever their theological views, who may desire to join them [it]." The characteristic attribute of Unitarianism to-day is its insistence upon character rather than creed, upon religious freedom and fellowship, upon spiritual religion rather than credal theology.

I do not deny that in its inception American Unitarianism clung to the special inspiration of the Bible, while insisting that it should receive a more rational and at the same time a more spiritual interpretation, and while it also insisted upon the right and *duty* of man to apply his God-given reason to the interpretation of the Bible and of the problems of life. I do not deny that Emerson and Parker and Frothingham were broader than the mass of Unitarians in their day; and that forty years ago the greater number of Unitarians looked upon such views as theirs with disfavor. I do not deny that even in our own day a mistaken conservatism has unduly restricted the action of *some* of our representative gatherings. But I insist, nevertheless, that, as a whole, the Unitarian church of our day delights to honor such men as Theodore Parker, Samuel Longfellow and Ralph Waldo Emerson, as Unitarian prophets; and that so much of narrowness as shows itself in such things as insisting upon the designation "Christian," and the disposition to confine Unitarian fellowship to such as call themselves by this name, is rapidly passing away. While in some parts of the country there are many of the Unitarian body who want fellowship with none but "Unitarian *Christians*," that is but the *individual feeling* of these persons, *not a part of Unitarianism*. Personally, it seems to me ill-judged to retain the epithet "Christian," since the Greek word "Christ" is the equivalent of the Hebrew "Messiah" (the anointed), and the use of the term would seem to indicate our belief that Jesus' ministry was the fulfillment of the Jewish prophecies of the glorious temporal reign of a Davidic king, whereas we really mean that we revere *Jesus*, which is very different from believing him to be the Jewish Messiah. But to withdraw from a fellowship which embraces these conservative "Christians" as well as our more liberal selves, would seem to savor somewhat of that illiberal sectarianism against which the Tacoma friends protest. It is their boast that they welcome to their fellowship "*all* persons, whatever their theological views, who may desire to join them." This is what the Unitarian church does,—although, be it admitted, not without protest from some of its more conservative members. To desert the body because of the halting conservatism of its more timid members,—whose sentiments, however, do not control the fellowship,—seems to be really *encouraging* sectarianism, however unconsciously.

No man, I believe, objects more than I to the narrowing pettiness of sectarianism and denominational lines; and I believe that to-day the Unitarian church is something larger and broader than what is ordinarily implied when we speak of a denomination or a sect; and I believe farther that the broad-minded Unitarians of catholic sympathies, by remaining in the body, can and will make it still broader, till Unitarianism shall come to be recognized as the Catholic religion, the Church of All Souls! But our prejudice against the words "denominations" and "sect," should not close our eyes to reason or blind us to facts. In so far as we are cut off from other churches we *are* a sect, and in bearing a specific name we are a *denomination*. Strictly speaking, we must be a denominational sect in order to accomplish anything as a body. In cutting itself away from the Unitarian church, the Tacoma society has already started a *new sect*,—instead of discouraging sectarianism it increases it; and as soon as another church unites with the Tacoma society in the fellowship of the "Free Church," we shall have *another denomination*.

It should not be forgotten that the Unitarian church exhibits the most perfect form of Congregationalism. Each individual society is entirely independent; perfectly free to pursue the truth, to exercise love, and to seek the realization of the moral ideal, after its own fashion. The Unitarian body is merely a fellowship of these independent societies for the uplifting of man's life: a fellowship which believes that in union there is strength; that by taking counsel together they may better learn their weakness and their strength; that thereby they will be better able to do their individual work, and to do for the world at large what no one of them could do singly toward enlarging and ennobling life. This fellowship is *open* to all; but of course churches are not *in* it, do not a with it, simply because all men a all churches have not the same idea the same *ideals*. We seek the truth so, I suppose, do the Baptist churche but they do not unite with us, b cause they look for it in a differe direction. They look backward f it; *we* look forward. *They* thin that it is all contained in certa Scriptures written some two to thr thousand years ago, and that man whole duty is to obey implicitly t directions therein contained; *we* b lieve that we can only reach it b looking all about us and learnin more and more of the work whic God is still engaged upon,—the *un verse*, *our* Bible, that which *we* reco nize as the *revelation* of God. T Tacoma church, Dr. Talmage church, and this church have t same general object, the realization the ideal; but as between these thr churches there must be at least *tw* sects; for the Calvinistic Biblic ideal must be sought in a differe direction from ours. Sectarianis then, begins in this case when t Tacoma church and ours separa from the Brooklyn Tabernacle. B I cannot see that our line of marc and that of the Tacoma church a so different that *we* need to separat carrying sectarianism still further.

Sectarianism is *necessary* as long human culture is so ununiform th men's ideals are fundamentally diffe ent; but though necessary, it is necessary evil, in that it is a sign th man's thought has not reached th ideal unity which comes from grasp ing the whole truth, seeing it as it in its completeness. The ideal, t *unit*arian ideal is the *harmonious* d velopment of all that is; its thesis the underlying *unity* of all that i and it looks to the day when th unity shall be manifest. To *unify*, t bring things into relation with o another, is to explain. He who worthy of the Unitarian name is o who grasps the full meaning of thi and makes *unity* his *ideal;* who se that progress is unification, that t bring all things into relation is to e plain the universe, that the end life is to unify all that is,—that *thi* the realization of unity, is the real zation of the ideal!

Let me now call your attention on more to that part of the Tacoma ma ifesto which is to the effect that "th denominational name 'Unitarian' is unsuitable to the "undenomin tional character" of the Tacom church, "planted, as it is, upon foundation broader than Christia broader than Unitarian, namely, *Hu man*." Against this statement earnestly protest, and I insist that th *Humanitarian* church is not mor but much less broad than the *Unit rian*.

I cannot understand why bot friends and enemies of the Unitaria name should be so overcome by ce tain of its historical associations as remain blind to its grandeur and i beauty. Why should we hesitate t accept the largest, best, and true sense of "Unitarian," simply be cause they who first used it saw n its fullness, and, in rejecting th doctrine of the Trinity and reachin out to the Divine Unity, "builde better than they knew?" The Un tarian church! The church that b lieves in *Unity*, in the *oneness* of a that is! I can conceive of no high attainment for the church of th future, the *Catholic* church of *A Souls*, than that it should live up t the Unitarian name! The Human tarian church dwells upon *one* aspe of Unitarian thought—the Fathe hood of God, and its corollary, th Brotherhood of Man. But the Fathe hood of God is not the *highest* conce tion of the Divine; the brotherho of man is not the *largest* concepti

religion. "God is spirit." Re-
ion is the sense of our relation to
is Spirit, our relation to the Power
at controls the Universe, our rela-
n to God, who is, as Unitarianism
es, the soul of the Universe. True
itarianism, then, means not only
at God is the cause of our being,
at he is our Father; but that in
m "we live and move and have our
ing." It means that, in greater or
ss degree, according to our measure
perfection, the Divine Spirit is *in*
, and in all that is. It means not
ly the brotherhood of *man*, but the
nship of man with *all* that is!

Ethics is not religion. It is a *part*
it, and often it is for us the most
portant part; but that is a narrow
nception of religion which considers
one men's relations to one another.
or the sake of simplicity and con-
enience we may sometimes consider
an apart from the rest of the Uni-
rse. But this is only a crude arti-
e. Man's true relations to his
other cannot be rightly understood
less his relation to all else that is,
taken into consideration. True
nitarian religion does not and can-
t lose sight of this great truth; the
ligion that is simply "Human" can
d sometimes does. It is true that
man we find the most perfect, the
ghest individual expression of the
ivine: but the *whole* tree is more
an one of its blossoms, or than all
them collectively; the life itself is
eater than the living flower; the
use is greater than the effect. Man
but one, albeit the greatest, product
the Eternal Potentiality,—the
pirit which we call God!

Some would have it that Unitarian-
m teaches "mere morality," to the
eglect of religion. There could be
greater mistake. Unitarianism
oes, indeed, insist that the religious
an must be moral, that true religion
impossible without morality; but
insists no less strenuously that re-
gion is *far more* than ethics, that it
uches *all* of life. And because of
his fact, it seems to me that Unitari-
ism honors religion more than any
ther faith does. The Unitarian has
ttle regard for *Sunday* religion, for
hurch religion; he believes that *life*
a unit, and that religion is the key
life, the guide to right living. As
uch, it has relation to the *true* and
e *beautiful*, no less than to the *good*.
Unitarianism recognizes that the high-
st morality is impossible without the
reatest reverence for truth, the most
xalted love of the beautiful. For
hat is sometimes called the merely
oral man,—the man whose narrow
fe is summed up in a literal
bedience to, let us say, the ten com-
andments; but whose heart is
ever stirred with reverent admiration
or the wonder and the beauty of the
Universe, never moved with the hun-
er for knowledge, the divine curi-
sity to understand, so far as in him
ies, the world in which he moves,—
or such a man, with all his morality,
Unitarianism has the profoundest
ity. It feels that such a life, so con-
ined and so empty, is almost mean-
ngless, and it longs to give this man
he comfort of religion, to lead him
o open his heart and mind to all
here is in the Universe about him, to
ell him of the great World-Spirit,
nd teach him his relation to all that
s!

You find yourself refreshed by the
presence of cheerful people; why not
make earnest effort to confer that
pleasure on others? You will find
alf the battle is gained if you never
llow yourself to say anything
gloomy.

Watts—Every man has his own se-
cret sorrow, I guess. Potts—Yes, in-
leed. Even the happiest-appearing
nan has a skeleton in his midst.—
Indianapolis Journal.

The Study Table.

The under-mentioned books will be mailed, postage free upon the receipt of the advertized price, by William R. Hill, bookseller, 5 and 7 East Monroe St. Caicago.

Making the Tariff Plain.

The last presidential campaign was the most remarkable within the memory of men of the younger generation. Not since the great anti-slavery crusade has there been such a vital question of morality before the people, and such a loosening of old party ties. The younger voters roused themselves to grapple with this moral question, as a moral and not a political question. And the result of the sober, silent consideration they have given the matter for the past two years, as voiced in the verdict of last November, was a complete surprise to the veterans of both parties. It was called a Republican defeat and a Democratic victory, but it seems to us both more and less than that. It was the death of both of the old parties and the birth of a new party, a party that is no more Democratic than the swan of Anderson's story was a duck because it happened to be hatched in the nest of the ducks.

What this new party is can be seen by its literature. "Taxation and Work"* by Edward Atkinson is one of the volumes of the last campaign, and "The Farmers' Tariff Manual,"† by a Michigan farmer named Daniel Strange is another.

The style of Mr. Atkinson's work is well known—clear and simple and a little inclined to dogmatism. Mr. Strange is less known, and judged by the present work he seems somewhat prone to repetition. But the main theme of both volumes is not party victory or condemnation of opponents, but the enunciation of those principles of fairness and justice, of honor and honesty that every government must practice that would not perish from the face of the earth.

Mr. Atkinson shows in an especially luminous manner how free-trade and peace, war and protection go hand in hand. Europe has only the same area as the United States. Yet by its division into hostile states with many frontiers and countless custom-houses and costly duties, it compels an expenditure of money for soldiers and custom offices that would be equivalent to a taxation of two hundred dollars for every farmer of the United States, if we lived under that system and raised an equal sum.

By our free trade from the Atlantic to the Pacific and from the Gulf to the Great Lakes we escape that tremendous burden and the incessant wars that such enormous bodies of soldiers provoke. Simply by treating our neighbors as friends and not as foes, simply by welcoming the grain of the West in New England and the manufactures of New England in the West, free of all tariff, we make that enormous annual gain in money and morals—a gain that Mr. Atkinson thinks gives us the "key to the commerce of the world." A. W. G.

The Poems of William Watson. New York: Macmillan & Co., 1893.

This volume contains "Wordsworth's Grave and Other Poems," the poems in "Lachrymæ Musarum" and a long poem "The Prince's Quest," first published about a dozen years ago, and a few other early poems. It is greatly to be feared that Mr. Watson's recent attack of nervous excitement, not to say insanity, has put him *hors concours* in the race for the laureate's crown. He is the youngest of the competitors, having been born about 1855. What he has already accomplished seems less remarkable when we remember that Keats died at twenty-five, Shelley at thirty, and Byron at thirty-six. Mr. Watson's work bears no comparison with that of this trinity of genius, one member of which always suggests the others. And there is no reason to believe that if he should go on writing indefinitely he would attain to their standard. There is poetry, which, with many faults, is prophetic of some better thing to come, because its faults are those of exuberance, those of a lusty youth. There is also poetry that has no such faults and which has no such promise. It is the poetry of an early ripeness and Mr. Watson's is of this sort. It is highly intellectual; it abounds in admirable phrases, remarkable for their curious felicity and for their suggestiveness. A lover of Wordsworth he writes with his eye upon the object. What he lacks is force of feeling and the lyrical cry. His long poem upon Wordsworth impresses us as a better poem than the "Lachrymæ Musarum," his monody upon Tennyson. Whatever his limitations, he is the strongest of the younger English poets, and he is not disqualified as Swinburne and Morris are by things already written. If he has not Swinburne's lyrical genius, neither has his superfluity and sweetness, reminding one of the New England matron's assurance to her minister, who was protesting against an excess of molasses in his tea. "If it were all molasses it would be none too sweet for you." As for Morris, a laureate in whose Utopia the present Houses of Parliament are used for the storage of manure, would be a very funny laureate. J. W. C.

The History of Early English Literature. By Stopford A. Brooke. New York: Macmillan & Co.

A book of 500 pages on the history of English poetry from its beginnings to the accession of Ælfred in 871 means a most liberal and expansive treatment of the theme. It is the author's hope to write the history of English poetry in its entire length, but if the whole history is to be in this proportion, hardly can he finish it unless his life is preternatually prolonged. But this book Stopford Brooke has written *con amore;* he tells us that he had to write it; and he has written it in a manner that shows on every page that it is a lover's work. There was nothing like the English poetry of the two centuries before Ælfred anywhere else in Europe. It is interesting on this account but still more interesting in its relations to the general course of English poetry. "It will be seen that a great number of the main branches of the tree of English poetry had already opened out at this time from the stem and that the ideal and sentimental elements of the earliest poetry have continued, with natural changes up to the present day." The treatment of Beowulf, after a first chapter on "Widsith, Deor and the Scop,"—the last a generic name, the two former possibly names of individual minstrels,—is continued through several chapters. Next we have "The Conquest and Literature," "Armor and War in Poetry," "The Settlement in Poetry," a chapter on "The Sea," as affecting the early song and very interesting chapters on "Christianity and Literature" and "Monasticism and Literature," and then two successions of very interesting chapters on Cædmon and Cynewolf. A great many pages of Mr. Brooke's volume are not his own work entirely. They are translations from the different poems which he analyzes and describes. He has no confidence in prose translations of poetry and as little in the forms of modern verse to interpret the form and spirit of the early minstrelsy. He has exercised much ingenuity in the elaboration of verse forms answering to his ideas of the exigency of the situation. He has certainly given us living things, and he has not, he assures us added anything to the original matter from his own fancy or imagination. J. W. C.

* Taxation and Work, a series of Treatises on the Tariff and the Currency, by Edward Atkinson, LL. D. G. P. Putnam's Sons, 1892.

† The Farmer's Tariff Manual by Daniel Strange M. Sec. G. P. Putnam's Sons, 1892.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

In Spirit and In Truth. Essays by younger ministers of the Unitarian Church. Boston: Geo. H. Ellis. Cloth, 12mo, pp. 163, $1.00.

Ruminations. The Ideal American Lady and other Essays. By Paul Siegvolk. New York: G. P. Putnam's Sons. Cloth, 16mo, pp. 423, $1.50.

Louis Agassiz: His Life and Work. By Charles Frederick Holder, LL.D. New York: G. P. Putnam's Sons. Cloth, 12mo, pp. 227, $1.50.

"THE SAFE SIDE:

A Theistic Refutation of the Divinity of Christ."

New Edition, revised, enlarged and improved.

This book is printed on first-class laid paper, is bound in best English cloth, and contains 475 pages divided into 21 chapters.

The following are extracts from letters which are published in full in the Prospectus:

From Hon. Andrew Dixon White, United States Minister to Russia.

I have delayed acknowledging your book until I could have the opportunity to give it a more careful examination. I have now done so, and wish to thank you for it heartily. It seems to me full of valuable information which persons studying the great question to which you refer should have at their command. It also seems very suggestive of thought, and likely to bear useful fruit among investigators, . . . rendering a great service to Christianity itself. . . .

From Prof. O. B. Frothingham, Boston.

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matters. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity. . . . You do a service in printing it. I would advise its wide circulation.

From Prof. Hudson Tuttle.

. . . The book grows better from the beginning. . . . Those who desire to know what is the most advanced scholarship has done in the way of Biblical criticism can find it here in this book, condensed and more forcibly expressed. In short, it is a *vade mecum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form. . . .

From Hon. Henry Booth, LL.D., Chicago.

. . . It is a bold, undisguised and able attack upon the claims of Christianity as a Divinely inspired and authenticated religion, made from the theistic standpoint. The author has collected his facts with great care, . . . probably none will be able to meet him in the field of argument. His opponents seem to rely on what he has happily termed "the inertia of ideas." Men believe as their fathers have done, and do not want to be disturbed in their mental quietude. . . .

From the Chicago Times.

. . . But in all this terribly destructive criticism it is manifest that the writer entertains the simplest and most reverent belief in God, and in the unbroken life and development of the human soul throughout eternity. . . . Read his book. . . . It is a book which, for its matter, its thought, to say nothing of its manner, is thoroughly worthy of equally simple and complete refutation, if any one can achieve it.

The price per single copy of the Safe Side is $1.50 which includes cost of delivery to all points in and out of the city.

RICH'D M. MITCHELL,

No. 12 Sherman Street, Chicago, Ill.

$100 FOR 4 TOMATOES!

This Wonderful "EARLIEST TOMATO IN THE WORLD" is a perfect success. It has proved the earliest and best and bears abundantly of large bright red tomatoes, very smooth, of excellent quality and free from rot. My plants set in garden last of May produced full size ripe tomatoes July 2nd. I want a great record for it in 1893, and will pay $500 Cash to a person growing a ripe tomato in 75 days from day seed is sown, also $400 to the person growing a ripe tomato in least number of days from day seed is sown. $125 for next and $75 for next. Beware of imitations. I own all the seed. Never offered before.

SURE HEAD CABBAGE is all head and sure to head, very uniform, of large size, firm and fine in texture, excellent quality and a good keeper. I will pay $100 for heaviest head grown from my seed in 1893, and $50 for next heaviest. Single heads have weighed over 60 pounds.

GIANT SILVER QUEEN ONION is large and handsome, single specimens under sworn testimony have weighed over 5 lbs. They are of mild and delicate flavor, grow rapidly, ripen early, flesh white and handsome. I will pay $100 for heaviest onion grown from my seed in 1893, and $50 for next heaviest.

ALICE PANSY has created a sensation everywhere. They grow larger and contain the greatest number of colors (many never seen before in pansies) of any pansy ever offered. I offer $500 to a person growing a Blossom measuring 4½ in. in diameter, and $300 for largest blossom grown, $100 for second, $50 for third, $50 for fourth, $50 for fifth and $50 for sixth. Full particulars of all prizes in catalogue.

MY CATALOGUE is full of bargains. $900 is offered persons sending me largest number of customers, and $500 for largest club orders. $1.00 customers get 50 cents extra FREE.

MY OFFER I will send a packet each of Earliest Tomato, Sure Head Cabbage, Giant Silver Queen Onion, Alice Pansy and Bargain Catalogue, for only 25 cents. Every person sending silver P. N. or M.O. for above collection will receive Free a packet Mammoth Prize Tomato, grows 14 ft. high, and I offer $500 for a 4 lb. tomato grown from this seed. If two persons send for two collections together each will receive Free a packet Wonder of the World Beans, stalks grow large as broom handle and pods are 18 in. long. It is a perfect wonder. F. B. HILLS, Rose Hill, N. Y.

TRUTHS FOR THE TIMES.

Fifty Affirmations concerning the Relations of Christianity to Free Religion. By Francis E. Abbot. 10 cents, post paid. CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

Notes from the Field.

Chicago.—Our friends, John W. Chadwick and Mrs. Chadwick, had two hours in the city last week, on their way to the Pacific coast, where Mr. Chadwick will fill a series of appointments in preaching and lecturing in our churches. He expects to return in season to take in the closing day of the Western Conference annual meeting, May 16-18, spending a few days in the city at that time. We are glad that the churches of the farther West are to have the pleasure of listening to this poet-preacher, whose printed word has become so well known to them. Mr. Chadwick preached in Denver last Sunday.

—Rev. Caroline J. Bartlett was in the city last week, with a committee, to study plans and look at churches with a view to the new church edifice to be built in Kalamazoo. It is the plan of the committee to adapt the building to the uses of a working church.

Women's Western Unitarian Conference.—The Religious Councils mentioned recently will occur at Athens, Sherwood and Sturgis on March 21, 22, 23 and 24. Jenkin Lloyd Jones will preach the opening sermon Tuesday evening, March 21. The speakers of the day following will be W. D. Simonds of Battle Creek, and F. L. Hosmer, secretary of the Western Conference. A platform meeting in the evening will be addressed by several friends. On Thursday will occur the dedicatory services at Sherwood, for which a special program is being arranged. At Sturgis, March 24, Mr. Hosmer, Mr. Fenn and Mr. Forbush, western superintendent of the A. U. A., will provide a most interesting program. They will also be present and assist at Sherwood.

Abroad.—Our representatives at Manchester New College, Rev. Marion Murdock and Miss Buck, are greatly enjoying their year at Oxford. The lectures at the University are spoken of as surprisingly broad and liberal. The fact that the graduates have a voice in Convocation tends to keep the teaching abreast with the spirit and larger thought of the time. Miss Murdock and Miss Buck expect to return early in July and to work together in an associate pastorate. The former has already an excellent record of service as minister at Humboldt and Kalamazoo, and the latter will have hearty welcome into her new work, for which she is said to have special fitness and enthusiasm. In preparation for this work she has been pursuing her studies at Meadville and, the past year, at Oxford.

Grand Rapids, Mich.—The second annual meeting of Unity church, held on the evening of March 1, marked a red-letter day in the history of the society. A bountiful supper was served at six o'clock, the proceeds from which netted a snug sum to the church treasury. At half-past seven the business meeting began. The secretary's annual report was made, showing a church membership of sixty-two, representing twenty-five families. Mid-week conference meetings were noted as a source of satisfaction and growth. These have been well attended the past year. The Church Society has held five meetings, the Board of trustees thirteen, during the year. The secretary also read the report of the treasurer, the latter being detained at home by sickness. A deficit of $150 was made up, at the instigation of Mr. C. S. Udell, one of the trustees, before the close of the meeting; not a bad showing, this small deficit, inasmuch as the church began the year $400 in debt. A committee has for some time had in view the selection and purchase of a lot; but none has yet been secured. The treasurer of Unity Circle reported receipts exceeding $60 during the year,—used for church purposes. The different branches of Unity Club reported through their respective officers. The report of the pastor, Rev. Mila F. Tupper, was an interesting revision of the past year; sermons preached, exchanges, lay services during the summer vacation, festivals held, etc., including Sunday-school work. J. W. Rosenthal, Mrs. A. O. Smith and George M. Ames were elected trustees for three years. The Board as organized is: president, Mrs. S. M. Turner; vice-president, Mrs. A. O. Smith; secretary, E. G. D. Holden; treasurer, Geo. M. Ames; executive committee, C. S. Udell, J. W. Rosenthal, Edward Graham.

Los Angeles, Cal.—Encouraging words come to us from the "Church of the Unity," telling of its continuous growth under the most satisfactory ministry of Rev. J. S. Thompson. The Assistant Secretary, Mrs. W. H. Bruen, also sends us clippings from the *Los Angeles Times*, full of most interesting details of a two-days' session recently held in Pasadena, of a "Woman's Parliament," undenominational in character, having for its fundamental idea the advancement of women. The discussion of reforms necessary to the progress of women in the church, home and society is to occupy the attention of this "Parliament." The list of names of women taking part in the discussion suggests a wealth of material at hand. A few of the names have begun to be familiar to us even at this distance, but we forget that there *is* any distance when we read of the appreciation manifested for *our* Lila F. Sprague, Florence Lonsbury, Pierce and Florence Kollock. We are brought into closer feelings of fellowship when we recognize the names of those familiar friends dear to us in this part of the world and whom we have not yet quite learned how to do without.

Saco, Me.—Rev. J. L. Marsh, of the Second Parish Church, issues a card of morning and evening sermons and addresses, including "The Religion of To-day," "The Theology of Theodore Parker," (these two by Rev. E. J. Prescott, of Kennebunk,) "What is it to be a Unitarian?" "Learning to Live," "Hymns and Hymn-writers." But the most suggestive topic is "The Better Saco," which will be discussed on one Sunday evening by prominent citizens. Hon. J. O. Bradford presents "The Better City"; Judge Cram, "The Better Temperance"; J. S. Locke, "The Better Philanthropy"; Mrs. S. F. Hamilton, "The Better Government"; Professor Owen, "The Better Schools." Such a citizens' meeting is a worthy use of a Sunday evening, and the multiplication of them might do much for practical religion.

Southern Unitarian Conference.—The churches of the Southern Unitarian Conference will hold their annual meeting this year in New Orleans, La., on Wednesday and Thursday, April 12, and 13. Rev. Walter C. Pierce will be installed as minister of the New Orleans church at the same time. Subjects of great interest not only to the Southern Conference, but to our church at large, will be discussed. All friends of the cause are invited to attend these meetings.

Hillsdale, Mich.—Rev. G. W. Buckley, of Sturgis, gave a discourse at the Universalist church last Sunday evening on "Abraham Lincoln." Those so fortunate as to hear the address, speak of it with enthusiastic admiration. The delivery was impressive and forcible, and the treatment of the subject was pronounced equal to that given by Mr. Ingersoll at Coldwater by many who heard both speakers.—*Hillsdale Democrat.*

Peoria, Ill.—The People's Church, under the leadership of Rev. R. B. Marsh, is reported to us as a hopeful movement. A Sunday-school of sixty-five has been gathered. It is always a good sign of continuance when the children are considered and provided for. They have the future in keeping.

The Committee on Fellowship of the National Unitarian Conference requests the following announcement in our columns:

NEW YORK, March 8, 1893.

The Rev. F. A. Hinckley, formerly minister of the Free Religious Society at Florence, Massachusetts, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry; and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

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BEECHAM'S PILLS
TASTELESS—EFFECTUAL
FOR A
DISORDERED LIVER
Taken as directed these famous Pills will prove marvellous restoratives to all enfeebled by the above or kindred diseases.
25 Cents a Box,
but generally recognized in England and, in fact throughout the world to be "worth a guinea a box," for the reason that they WILL CURE a wide range of complaints, and that they have saved to many sufferers not merely one but *many* guineas, in doctors' bills.
Covered with a Tasteless & Soluble Coating.
Of all druggists. Price 25 cents a box.
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WALTER THOMAS MILLS, Pres.,
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BLESSED BE DRUDGERY—A sermon by W. C. Gannett, 2c. mailed. UNITY PUBLISHING COMMITTEE, Chicago.

286 WOODLAWN TERRACE.
(Bet. 65th and 66th Street.)

FOR WORLD'S FAIR VISITORS.

Unity Building of Tower Hill Pleasure Company

THE LAST CALL.

The above building has been advertised frequently enough in UNITY to be familiar to most of its readers. It is a permanent brick building, with all modern improvements, for dormitory purposes, situated two blocks from one of the entrances to the World's Fair and about the same distance from 63rd street station, Illinois Central R. R. Our contract with the owners of the building is such that our offer of commutation rates *positively must close April 1st,* we having already procured an extension of one month, *i. e.*, from March 1st, to April 1st.

Finding that during some portions of the summer Unity Building could not furnish accommodations for all of our applicants, we have secured from the same builders a "twin" building called the Seville, where many of our Unitarian friends have already taken quarters. It is two blocks from Unity, full as near the Fair entrance as the latter building, and is exactly similar in construction (there being but one set of plans for both buildings) furnishing etc., and being under the same management will be run in precisely the same manner, even the same certificates being used for both buildings.

Breakfast at moderate price will be served in each building.

REMEMBER, this is the last call as far as commutation tickets are concerned. Parties failing to secure rooms by payment of money before April 1st, will be obliged to pay regular rates, *i. e.*, $7.00 and $8.00 instead of $6.00 and $7.00 as below.

If possible date of visit should be fixed at time of application, but thirty (30) days' notice must be given by all holders of such commutation tickets. Rooms will be assigned on receipt of check, for time and date fixed. Check must cover *entire amount* for time and space desired. Rooms once occupied may be retained by such occupants at same reduced rates, if not already engaged by other parties, when dates are definitely fixed.

Tickets are made transferable and may be used by clubs or families, and entitle the occupant to the use of the room for one full day and night.

TERMS.

COMMUTATION TICKETS.

Single beds, five nights (two in room)	$7.00
Double beds, five nights, each person	6.00
Any multiple of five at the same ratio.	

All applications for tickets should be addressed and checks drawn to the order of Mrs. R. Howard Kelly, Chairman, 1018 Chamber of Commerce Building, Chicago, Illinois.

Mrs. Kelly's bond as custodian of these funds has been duly filed.

For further information apply to either of the following committee:

Mrs. R. Howard Kelly, Chairman.
Miss A. A. Ogden, Room 24, Custom Ho use, Chicago.
Mrs. M. H. Lackersteen, 5038 Washington Ave., Chicago.
} Committee of the Tower Hill Pleasure Company, Hillside, Wis.

We refer by permission to all of the Unitarian ministers of Chicago, Hon Walter Q. Gresham, Sec. of State, Washington, D. C.; Col. James A. Sexton, Postmaster, Chicago, Hon. Frank Baker, Judge Circuit Court, Chicago, and many others.

KISSED
By the gentle, perfume-laden, health-giving breezes of
SOUTHERN CALIFORNIA
The Arcadia of the Invalid; the paradise of the winter tourist, and the natural, all-the-year-round sanitarium of the whole Nation. Sometimes health-repairing, sometimes pleasure-hunting, and sometimes business widening prompts one to make the pilgrimage to Southern California. Then naturally follow the time the trip takes and what it costs. These can be reduced to a minimum if one goes over
"The True Southern Route!"
(Chicago & Alton Railroad, St. Louis, Iron Mountain & Southern Railway, Texas & Pacific Railway and Southern Pacific Co.)
Taking this "The True Way," traveling comfort is made well nigh perfect; you encounter no high altitudes, no snow blockades, and have through Pullman service from Chicago to California every day.
Illustrated and descriptive pamphlets, tickets, berths or further information may be had by calling on or addressing R. SOMERVILLE, City Passenger and Ticket Agent,
Chicago & Alton R.R. City Ticket Office, 195 South Clark St. CHICAGO, ILLINOIS.
Remember the "Alton" is the best Line from Chicago
Remember the "Alton" has through Pullman Service
TO HOT SPRINGS ARK.

The Home

Helps To High Living.

n.—In the heart of a nation, as of a man, faith is the grand source of moral salubrity.

n.—Only that knowledge which a man wins for himself, has the proper, purifying effect of *truth* on him.

es.—Every man's highest, nameless though it be, is his "*living God.*"

d.—The license which is allowed by law, may be sternly prohibited by morality.

ur.—Religion implies a perception of the infinite and invisible.

.—Wanting to be holy, for the sake of being happy, we shall assuredly be neither.

.—That which is impossible to the *man within us*, may be altogether possible *to the God.*

—*James Martineau.*

Why Mother is Proud.

k in his face, look in his eyes,
uish and blue and terribly wise—
uish and blue and quick to see
en mother comes in as tired as can be,
ckest to find her nicest old chair,
ckest to get to the top of the stair,
ckest to see that a kiss on the cheek
uld help her far more than to chatter, to speak.
k in his face and guess if you can
y mother is proud of her little man.

mother is proud—I will tell you this;
can see it yourself in her tender kiss.
why? Well, of all her dears
re is scarcely one who ever hears
moment she speaks, and jumps to see
at her want or wish might be,
rcly one. They all forget,
re not in the notion to go quite yet,
this she knows, if her boy is near,
re is somebody certain to want to hear.

her is proud, and she holds him fast,
kisses him first and kisses him last;
he holds her hand and looks in her face
hunts for her spool, which is out of its place,
proves that he loves her whenever he can—
t is why she is proud of her little man.

—*Phrenological Journal.*

How Scoti Came Home.

am a real lover of animals, and I always glad to hear any anecdote ich redounds to their credit, if it be hentic; so I am quite disposed to ieve what a gentleman told me of beautiful collie dog one day. I s stroking his silky black and tan t, and admiring his large, affection-, intelligent eyes, at the same time ding the name and address legibly raved on his brazen collar. I said: id this ever bring Scoti back to you?" nly last week," he replied," "I lost n somewhere in Piccadilly. You w how much I rush about in han-n cabs, and Scoti always goes with —we travel many miles in a week ether in this way—but on this oc-ion I was walking, and missed him. rch was in vain. The crowd was at; traffic drowned the sound of whistle, and after waiting a while l looking everywhere, I returned my suburban home without my npanion, sad and sorrowful, yet ping that he might find his way k. In about two hours after my ival a hansom cab drove up to door, and out jumped Scoti. The man rang for fare, and thinking had somehow captured the run-ay, I inquired how and where he l found him. 'Oh, sir' said by, 'I did n't hail him at all; he led me. I was a-standing close by James Church a-looking for a fare, en in jumps the dog. Like his im-lence, says I; so I shouts through winder, but he would not stir; so ets down and tries to pull him out l shows him my whip; but he sits still as ever, and barks as much as say, "Go on, old man." As I seizes n by the collar, I reads the name and address. All right, says I. My fine gentleman settles himself with his head just a looking out, and I drive on till I stops at this gate, when out jumps my passenger a-clearing the doors and walks in as though he had been a reg'lar fare.'" Need I say my friend gave the loquacious cabman a very irregular and liberal fare, and congratulated Scoti on his intelligence —be it instinct, reason, or whatever it may be that told him that hansom cabs had often taken him safely home. Who shall say dogs do not reason or reflect?—*Selected.*

Wonders of the Sea.

We are used to seeing birds in the air and fishes in the brooks and in the sea, but we have not even imagined all the different animals in the ocean depths. Just think of going five miles below the top of the water! And think of the many wonderful things down there! There is a kind of machine called the trawl used for dragging over the bottom of the sea. The trawl is only about twelve feet wide and sometimes in dragging it a very short distance, two or three miles below the surface of the water, it has brought up as many as one hundred and fifty different specimens of deep-sea life. They are all very curious and some of them very beautiful. Some have very bright colors, but hardly any of them have eyes, because away down there at the bottom of the sea they do not need eyes. Water is much heavier than air, as you know, and these queer animals that are used to the weight of four or five miles of water above them, sometimes burst open when they are brought to the surface of the sea, or into the air. Their world is so different from ours that they cannot stand the change. We could not stand it any better if we were to find ourselves in their world. —*The Cup-Bearer.*

Souvenir Coin's Mystic "B."

A close examination of the World's Fair souvenir half-dollar coins with a microscope or small magnifying glass reveals on the collar surrounding the imprint of the head of Columbus, a tiny, but well-defined, letter "B." After the letter "B" has once been discovered by the aid of a glass, it can be plainly seen by the naked eye. It is exactly similar in size and design to the letters on the silver dollars to designate the particular mint at which they were coined.

A great deal of speculation has been indulged in by people who have discovered the "B" as to what the mystic letter signifies and why it was placed on the coin. The solution of the problem is very simple.

Chief Coiner Steel of the United States Mint smiled when he was asked to explain the matter, and said: "The 'B' is the initial letter of the last name of the man who made the design for the coin, which, by the way, is Barber. It is an old English custom to place the designer's initial on coins, and several pieces of United States coin are so marked. For instance, a careful scrutiny of the bronze penny will discover the lettter 'M,' which stands for Morgan, the name of the designer of that coin. The double eagle bears the letter 'L,' for Longacre, who made that design, and Mr. Morgan's initial letter also appears on the silver dollar."—*American Youth.*

Cowardice.

The extent to which everything depends upon the point of view is illustrated by a little dialogue between a boy who is a mighty hunter for his age and a lady of his acquaintance.

"A rabbit," said the young hunter, "is the most awful coward that there is in the world. My! How he does run from a hunter!"

"So you think the rabbit is a coward, eh!"

"Why, of course."

"Well, let us 'suppose' a little. Suppose you were about six or eight inches tall."

"Well?"

"And had good, strong, swift legs."

"Yes?"

"And did n't have any gun, and a great big fellow came after you who did have one. What would you do?"

"What should I do? I should streak it like a whitehead!"

"I think you would. And I think, also, that you would have your own ideas as to who was the coward."—*American Youth.*

Essentials of Character.

IV.

HONESTY.

"*The measure of life is not length of days but honesty of heart.*"

HONEST ACTION.—Honesty is truthfulness in conduct. There is a proverb that "Honesty is the best policy"; and so it is, but he who acts honestly only because it is the best policy is not an honest man, and is not forming a noble character. The heart must go with the action for true nobility of character. Boys and girls are apt to think that dishonesty means robbing a house or taking some great amount of money, but dishonesty usually begins with little things, about which one should be careful to be honest lest they lead to dishonesty in great things. He who takes pennies, cakes, pencils or apples that do not belong to him is learning to be dishonest in greater things. He who takes the time or attention of another when he has no right to it is not honest. Take great care not to form habits in little ways which lead in the wrong direction.

IN THE HOME, honesty will hold the things of father and mother, brother and sister, even the smallest, just as sacred as those belonging to a stranger. It will not permit you to take things slyly from the cake-closet, or the cellar; nor borrow without leave the playthings, books, or ornaments of the other members of the family.

ON THE PLAY-GROUND honesty will give every one his fair share in the games, will scorn to cheat a weaker playfellow, or take an unfair advantage because the rest will not see that you do it.

IN THE SCHOOL-ROOM, honesty forbids you either to take or to give sly promptings; to take credit for what you have not yourself done; to give false excuses for absence or tardiness; will not permit you to prevent the teacher finding out you have n't your lesson by talking upon some other subject, or taking the teacher's time when it should be given to others.

There are so many things about a schoolroom that seem *almost* common property, so many little things it is so easy to take, that one needs to use especial care not to begin to be dishonest in these little ways that lead to grave breaches of trust.

IN SOCIAL LIFE, honesty prevents things being done for mere show and make-believe. Prevents a profession of friendship which does not exist, or a hospitality one does not feel.

If it were generally practiced it would make social life far pleasanter by removing all suspicion and distrust, because so much is said, in supposed politeness, which is not felt; but words and actions, honest and truthful, not necessarily rude, are far kinder than a pretended politeness which hurts more when discovered than the utmost plainness.

IN BUSINESS, honesty is the rock upon which all rests; upon it depend all the vast transactions of the commercial world; without it almost all business must cease. We hear a great deal about dishonest business men, yet they can practice their dishonesty only because people trust them on account of the prevailing honesty of business men.

Honesty through policy may build a good business, but honesty from principle builds noble character.

TOWARDS OUR COUNTRY honesty requires us to be careful to perform all public duties, such as voting, paying taxes, serving the town in which we live.

IN RELIGION honesty commands that we act only from pure motives and sincere convictions, because there we are dealing not with men but with God, and all pretense is doubly degrading.

POWDER POINT SCHOOL
Duxbury, Mass. Ample grounds on Plymouth Bay. Individual teaching. Laboratories. 50 boys.
F. B. KNAPP.

Everyone is coming to Chicago and the World's Fair. Each nation presents its choicest products. Columbia will lead them all with the unrivalled

Kirk's American Family Soap

Washes equally well with Hard or Soft water. Washes the finest laces, curtains embroidery without injury. It is purifying; Health and Comfort giving.

Kirk's Dusky Diamond Tar Soap. Kills Dirt. Cures Chaps.

Publisher's Notes.

Unity's Prospects.

Since our announcement and appeal in March 1st, about fifty new subscriptions have been received. We want nineteen hundred and fifty more in order to realize our plans with safety which include the offering of UNITY with the first of May,—the Columbian day,—with a new face, new form, a strengthened corps of writers, and such assistance to the editor in charge as will enable him to carry the burden with more safety to himself and the cause UNITY presents. The above will show how generously the Chicago friends have taken hold. Will not the friends outside of Chicago promptly assume their share of helpfulness, which is necessarily much lighter than it would be were they nearer. The editor of UNITY would much like to know that the remaining shares are largely placed outside of Chicago, and he still believes that the five thousand or more people who read UNITY every week will, before the first of May, send the two thousand subscribers.

WHAT THEY SAY ABOUT US.

Below we give further extracts from our correspondence to show what our readers are thinking of UNITY.

A Western minister writes:

"I tried to write a letter of severe criticism combined with praise for UNITY's pluck but tore it up. I don't agree with its position often but can't afford to do without it."

A minister still farther West:

"Keep the progressive tone of the paper. Insist on an ethical *purpose* as well as *basis of fellowship*."

A Des Moines subscriber:

"Glorious UNITY."

A Minneapolis grain dealer:

"To a busy man UNITY covers about all the ground that justice can be done to. It is an inspiring elixir to me. That is why I want to get it Saturday and gain its refreshment after the week's weary work."

A Wisconsin farmer:

"I want to say frankly that UNITY has had a marked influence upon me, as my standing acquaintances of the last few years, I think, will bear witness to a change in my character for the better. I attribute much to the little weekly visitor as to keeping a progressive spirit within me. As long as UNITY continues to recognize all good, (and also bad), no matter whether inside or outside of a denomination, I will most submissively pledge this humble annual support."

A Montana lawyer:

"The death of a President or ex-President would impart less of a calamity to the world than the demise of UNITY."

"In Elihu Burritt's piece in the school readers of a generation ago, about the boy who was cutting his way up the side of the natural boulder in Va., he has the boy's family below at the critical stage of the boy's progress and one shouting up that 'we are all praying for you down here.' So I feel that many hundreds of UNITY's friends, in out-of-the-world places like this town, must be echoing that cry now to UNITY,—'We are all praying for you.'"

A Colorado subscriber:

"It seems to me UNITY has been a grand success this far, and the good work must still go on."

A minister in the East says:

"UNITY's position seems to me desirable except in one respect:—it has too little faith in the power of Unitarianism to be true to itself."

A Pennsylvania lady:

"I should not like to do without UNITY. It is a great help to me and I cordially endorse all it represents. It represents a church broad enough for even myself to belong to."

A Michigan subscriber:

"A paper that stands for 'freedom, fellowship and character in religion' does not seem to 'take'—so much the worse for the people. Here's wishing UNITY God speed, and such success that wherever it circulates the narrow and bigoted may be broadened—true religion prevail—the kind that Christ preached and lived."

The Unity Publishing Company.

At a meeting, regularly called, held at All Souls Church, Chicago, Thursday evening March 16th, the above company perfected its organization under the laws of the State of Illinois by the election of a Board of Trustees, the adoption of by-laws, and is now regularly qualified to transact business.

Some forty of the two hundred and fifty shares are still open to subscribers. The shares are offered at One Hundred Dollars each. Ten Dollars at time of subscription, the remainder subject to assessment, with the understanding that no further assessment shall be made in 1893. The following were elected as

BOARD OF DIRECTORS: *For one year*, L. G. Wheeler, Myron Leonard, Jenkin Lloyd Jones and F. H. Thomas.

For two years, Mrs. J. C. Coonley, L. J. Lamson, Wm. Kent, and Geo. H. Shibley.

For three years, J. R. Mann, F. P. Bagley, W. B. Candee, and H. C. Metcalf.

From this Board the following officers were elected: President, J. R. Mann; secretary, L. G. Wheeler; treasurer, Myron Leonard; editor, Jenkin Lloyd Jones; executive committee, H. C. Metcalf, J. R. Mann, and Jenkin Lloyd Jones.

LIST OF STOCKHOLDERS.

The following is a list of subscribers holding from one to twenty shares:

James R. Mann	Chicago
H. C. Metcalf	"
Jenkin Lloyd Jones	"
Lloyd G. Wheeler	"
C. S. Longenecker	"
A. O. Mason	"
A. B. Charbonnel	"
N. Sam Archer	"
Chas. C. Fowler	"
Chas. H. Bradner	"
Margaret W. Allis	Milwaukee
Dwight H. Perkins	Chicago
Mary H. Wilmarth	"
F. H. Thomas	"
Frank B. Orr	"
Annie B. Mitchell	"
Mrs. R. H. Kelly	"
Eva H. Walker	"
Althea A. Ogden	"
Frances MacChesney	"
Mrs. Marion H. Perkins	"
Frederick P. Bagley	"
H. Alfred Gunther	"
W. B. Candee	"
Le Roy B. Cox	"
F. A. Donnelley	"
L. J. Lamson	"
W. C. Gannett	Rochester, N. Y.
Mary L. Lord	Chicago
John W. Chadwick	Brooklyn, N. Y.
Mrs. J. C. Coonley	Chicago
Mrs. Anna L. Burnham	Philadelphia
M. F. Horine	Chicago
J. J. Howard	"
Silas H. Strawn	"
Geo. H. Shibley	"
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